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AN EDITORIAL

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THE LITERATURE OF UNDERSTANDING

A small group of Jewish and Christian leaders has been developing what has been called a "literature of understanding" which shall be read by Jews and Christians, in the endeavor to promote goodwill and cooperation. Two of the creators of this literature are Dr. Alfred Williams Anthony, Chairman of the Committee on Goodwill between Jews and Christians of the Federal Council of Churches, and Rabbi Clifton Harby Levy of New York, of the Temple of Jewish Faith, New York City, both of whom contributed articles to *The Jewish Tribune* for March 26. Dr. Anthony writes on "How the Jew can Help the Christian," and Rabbi Levy on "How the Christian can Help the Jew." The former hopes that we shall make our social services and philanthropic enterprises available to all people, without regard to race or religion, since "to promote the truest kind of Americanism and of good citizenship, we need to be generous to men as men." The latter holds that the Christian can help the Jew by endeavoring to understand the development of Jewish religious ideals and show them that persecution has not been in accord with the spirit of Christianity, but has been due to the perversity and savagery of men. "I would help give the Jew confidence in progressive Christians by showing him that I had no desire to make him accept my faith." A knowledge of Jewish life at first hand is sure to impress one with two facts—the sharpness of the suffering of Jews under the lash of race prejudice and their bitter resentment of religious proselytizing.

RESOURCES OF INTERNATIONAL GOODWILL

Speaking before a recent mission conference, says *The Christian Century*, Dr. Ralph Pino, a noted eye specialist and Presbyterian layman, challenged the churches to make greater use of the resources of their lay membership for the purpose of cultivating international goodwill. He reported conversations with some of the leading men in the medical profession in which these

specialists confessed their eagerness to be used without remuneration by their mission boards. Physicians and surgeons and other specialists would be glad to devote six months to a year to a particular project assigned to them by those in charge of the missionary enterprise. Dr. Grenfell of Labrador has always conducted his mission on the assumption that he could command the finest skill and intelligence with no other hope of reward than the satisfaction of working for a great cause. So the Labrador mission has been built up largely by the volunteer labors of all kinds of people from college boys to world renowned specialists. The schools as well as the hospitals of mission fields would be greatly benefited if they should periodically come under the supervision of some expert whose skill and technique represented the highest achievements in his field. The advantage of having men of the highest caliber undertake such short term commissions in the interest of some particular task on the mission field would be as great for the home as for the mission field. International understanding and goodwill would be created by such contacts and the best minds of the orient and occident would have enlarged opportunity for penetrating each other's problems and appreciating each other's difficulties.

NEGRO MINISTER CHOSEN MODERATOR

When the New York Association of Congregational Churches recently elected Rev. Henry H. Proctor its Moderator, a negro minister, whose parents were slaves, became head of one of the most important organizations of the Congregational Churches of America, composed largely of white members. It is composed of sixty-five churches within the limits of New York City, with 31,000 members. Of this group there are only five Negro congregations, numbering less than 5,000. When Dr. Proctor was placed before the 400 delegates they unanimously chose him, the delegates, most of them white men and women, rising to their feet and cheering, and he was overcome with emotion. With trembling voice he said, "It was sixty years ago that Henry Ward Beecher dedicated this church and here sold Negro slaves. I am a son of that race that was bound in the chains of slavery, and it is fitting that I should stand up here to-night and say that I, whose father and mother were slaves, am a free man and given such a high tribute as this by other free men." His election is the culmination of a long career. A graduate from Fiske University, he served the First Congregational Church of Atlanta, Ga., as pastor for twenty-five years. During the world war he was commissioned to visit the Negro troops at the front and to act as their spiritual adviser. In 1919, he came to New York as pastor of the Nazarene Congregational Church, Herkimer Street and Perry Avenue, Brooklyn, a Negro congregation.

SHARING CHURCH BUILDING WITH OTHERS

In both New York and Chicago prominent congregations of orthodox churches are now worshipping in buildings provided by the Episcopal Church. In New York the congregation which has gathered about Metropolitan Platon, evicted by the courts from the Russian orthodox cathedral, has been given a home by Trinity parish in one of the buildings in St. Augustine's chapel. In Chicago, the congregation of the Greek orthodox cathedral of St. Constantine, which was recently driven from its home by fire, has found a sanctuary in St. Paul's church, Kenwood.

If we can take all the best ideas of modern educational thought and practice, and apply them to the impact of life upon our spirits, and of our spirits upon life, we shall throw light upon many dark problems. The chief influences that are making our characters, that are training us up either in the way we should go or in the way we should not go, are the methods and motives, the practices and institutions, of the world in which our days are spent.—F. E. POLLARD.

Forty-nine

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WALTER C. WOODWARD, Editor

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Is Our Peace Testimony Fundamental?

WE trust readers were impressed, as were we, by a statement made by John R. Cary in last week's issue of *THE AMERICAN FRIEND*. It was this: "Some people make the mistake of thinking of the peace testimony as secondary to evangelism. It may be a junior partner, but the senior is just now handicapped by the failure of the junior to make good." No doubt this appealed especially to us because occasionally we hear from Friends to the effect while it is all right for us to uphold the cause of peace, we make too much of it; that after all, peace is a by-product if not a side issue of the central truth of the Christian religion.

In the first place, it is clear to us that many Friends have an entire superficial and inadequate conception of what our Quaker peace testimony is. To them it is a mere matter of war or peace as between nations, based perhaps upon the Old Testament inhibition, "Thou shalt not kill." The Quaker doctrine of peace is infinitely more than this. It has to do with the very nature of God and therefore with the meaning of the life and death of his son, Jesus Christ, and his message to men. It is not a mere matter of policy in action, but goes far deeper to the very fount of our religious life in our fellowship with God and therefore with our fellowmen. It rests in our conception of the personality of God and of the sacredness of the personality of man in whose heart is reared the temple of God. Our testimony of peace, therefore, is fundamental and out of it flow the life-giving currents of the religion of Jesus Christ.

The statement above quoted, however, had to do more directly no doubt with the lack of manifestation of this peace testimony as found in the belligerent relationships that have existed between Christian nations and among Christian peoples, so-called. From other countries there come volumes of evidence to support the position taken by our Friend. From time to time we have alluded in these columns to the anxious concern with which our representatives in foreign mission fields follow the course of events in this, their homeland. New evidence comes in a little book that is now being widely read. It is entitled, "The Christ of the Indian Road" and is written by E. Stanley Jones who has spent many years of faithful and effective service in the mission field of India. In his chapter on the "Great Hindrance," he recites incident after incident with telling force, showing how the success of the Christian mission enterprise in the Orient has been handicapped and compromised by the failure of western Christian civilization, and particularly that of the United

States, to practice its gospel of peace and good will. Time after time when at the close of an impassioned and apparently effective appeal to his Indian audiences to accept Christ as their Savior and companion, he would pause expectantly for an affirmative response, some anxious inquirer would ask a disturbing and embarrassing question regarding some un-Christian movement or event in the United States. The question would not be asked, says Stanley Jones, in a spirit of antagonism, but in one of anxious doubt and uncertainty. Sometimes these questions would be asked in some far distant section of India where the backwash of American events could hardly have been expected to sweep so soon. All of which goes to show that the world has been pressed so closely together in its relationships that it has become a vast whispering gallery; that what would appear to us at home as a faint whisper of inconsistency may easily become a resonant and an accusing voice on the other side of the globe. We are the interpreters of the Christ we profess, and Oriental peoples can not conceive how he can be a Prince of Peace in theory and a God of War in practice.

What has the church of Christ in this country to answer? Can it deny the fact of its past liaison with the God of War? In an article in *The Family* for May, John R. Brown, general secretary of the United Charities of St. Paul, makes this significant reference to the views of former Secretary Lane in regard to the influence of the churches in selling the world war to the country: "The churches, according to Secretary Lane, were the most direct and efficient of the agencies used during the war to create public sentiment and to advertise the Liberty Loans, to aid in recruiting and to put over the great appeal of war benevolences. According to him, but for the churches the war would not have been sold to the country communities, villages, and small towns of the United States." We, in this country may be inclined to ignore this situation and to minimize it, but not so the peoples of other lands to whom we go asking them to accept our religion.

Looking, however, to the present and future, what has the church of Christ to say relative to our present manifest national policy of militarizing our youth and placing us squarely upon a preparedness basis? Squarely in the road of world evangelization stands this tragic obstacle. What will we do with it? In the face of all these facts, and others that could easily be presented, who will say that our peace testimony is not fundamental?

Some Fundamentals of Worship

BY LESLIE FRAZER

"Six days afterwards Jesus took Peter, James and his brother John, and led them up a high hill by themselves; in their presence He was transfigured, His face shone like the sun, and His clothes turned white as light. There appeared to them Moses and Elijah, who conversed with Jesus. So Peter addressed Jesus and said, 'Lord, it is a good thing we are here; if you like, I will put up three tents here, one for you, one for Moses, and one for Elijah.'" (Mat. 17:1-4—Moffatt's Translation).

HERE Jesus and his three closest companions had reached one of the mountain peaks of their experience. Here they felt the thrill of a new discovery. Jesus' life had thrown a new light on their religious heritage. They saw their Moses and Elijah in a new light. Truly for them their inherited Jewish religious system had become as the dry bones which took upon themselves flesh and walked. The experience was so beautiful, so exalting, and so radiant, that it was natural for the impetuous Peter to wish to make it permanent. But Jesus realized that high and lofty experiences are not ends to be sought after but rather kindling times to awaken to new duties—not visions for visions' sake but for the purpose of enlightening the way to higher and richer living and service. He realized too that such experiences are not the products of time and place but rather the culmination of life's continuing experiences—the "high spots" in an ascending level of life. They could not be—ought not to be—permanent. Better far the fertile, verdant valley of work than the bleak and barren mountain top after the vision has vanished.

We find in the development of silence as the dominant element in our traditional manner of worship a situation similar to this one of Jesus and the three disciples. The period of the rise of Quakerism was, for the orthodox established churches, a period of high ritual, of complicated ecclesiastical machinery, of a cold "hard and fast" theology which was often highly tinged with Calvin's depressing theories of predestination, fore-ordination, "the elect" and the like. The great multitude of early converts to Quakerism had made a great discovery. They, like the disciples, had had a mountain top experience. Why, they could worship without priest or clergy! They could commune with God without instruments of music and ritual. They could "feel God inside!" They could commune with him without the reading of prayers or even listening to sermons! He was there "in the midst"—just as Moses and Elijah were with Jesus and the three disciples. The moments of silence were "charged"—the very atmosphere electric—with spiritual life!

So we Quakers, like Peter of old, have said, "Let us build our tents and camp here. We have found a high experience of worship. Let us cherish it." We have naively thought, as Peter did, that if we could keep the outward circumstances the same, we must continue to receive the same inspiration and light. So we have clung to the "form" and have often found that it was a bleak, barren peak. It has been true that for many of us our highest moments have been those of silence—yet probably true that our most fruitless moments have been silent moments also. Pitiful it is when the silence is "dead"—when our sitting together is only "form." We have been slow to realize that spiritual life does not arise either out of silence or a program in themselves—but rather out of rich spiritual living, from the aspirations of an honest, sincere heart. When the original newness wears away, the "thrill" of the silent meeting becomes dull, too. When silence becomes "the regular order of things" or "the common procedure" it no longer seems highly "charged." Silence, no longer attractive of itself, is of value only in so far as the individual is capable of using it for real, vital, close communion with God. When we drift into listlessness in silence, it is worse than valueless. Silence must grow. It comes sometimes naturally after words of deep sig-

nificance. Silence may spring out from words, or words grow out from silence but both must have other and deeper roots. Silence ought never to be sought after as of value in itself but should be used for the high purpose of communion, for gaining new light on the pathway of radiant living.

It must not be supposed that the "quiet" modern Quaker is the only one who is guilty of wanting to "camp" on a certain method or form. Just as truly are many of us apt to be satisfied when we have had a "service"—a sermon, four or five songs, the collection and perhaps a short, formal season of prayer or "testimony." The type of Quaker meeting which we find as the product of the Revival Movement of the latter half of the Nineteenth Century is resting on a "form" of worship which is just as impotent in itself as that of silence. Those who seek by revival meeting to reach a "state" of exaltation are following in the same error as he who seeks by silence to get the "divine thrill."

However, it is apparent that, though no method is in itself adequate, we must follow some method. Our *only* care in this regard must be to see to it that no one form so dominates or becomes the regular order of things that it chokes out expression which might come through other forms. Our chief problem lies then, not in the method of worship at all, but rather in making such physical, mental and spiritual changes in our individual and group lives as will afford an opportunity for more spiritual living, and through more spiritual living a more vital meeting for worship.

This problem is a tremendous one and any brief suggestions as to its solution must necessarily be inadequate. However, there are a few things to be said which may point the way:

1. All religious activity should be livably moral. It should not be immoral or non-moral. In theory at least we have by common consent declared that religion must not be immoral but we have not recognized the harm in a non-moral religion. By a non-moral religion I refer to a religion which, in any one of its phases, does not directly effect some portion of human conduct—does not dictate or determine the "rightness" or "wrongness" of certain human acts. Now in theory, in the abstract, no religious tenet is entirely non-moral. However, in actual practice there are many in which the moral color is so pale, in which the contact with daily conduct is so remote, as to be hardly noticeable—we speak of these many times as abstract or speculative. The emphasis on these should be very much lessened.

Not only are many of our religious tenets relatively non-moral but there is a consequent failure to emphasize the moral ones. There are still many persons who think the pacifist's relation to his government is "no concern of the church," many who believe that the minister should steer clear of principles which affect business ethics, for "that is out of his field," and that he should limit himself to "preaching the pure gospel of salvation." There are still those who feel that the church should keep quiet on all sex questions—leaving them to be treated and exploited only by the McFadden type of magazine and movie. Fortunately, English Friends have taken a more definite stand on modern industrial, social and moral questions than we have done.

2. All religion should be "theo-homo-centric." That is to say, it should be God centered—with the conception of God a vital and near one to man. In making our religion God centered we must not leave the center "away off yonder in the heavens" but must see to it that we realize the immanence of God.

3. All religion should be primarily mystical—not ecclesiastical or theological. By mystical we mean to say that the nearness of God and our ability to commune with him directly should be strongly emphasized. In this connection it ought to be said that there is much evangelicalism which stresses patent "schemes" or

plans of salvation. This should be avoided. What we want is not so much a "plan" of salvation as a triumphant way to live.

It is realized that none of these changes alone will produce a rich, awakened religious life. That must "come of itself" like the earth "that bringeth forth fruit of herself." But surely greater emphasis on these things will win the respect of many who are now cynical toward Christianity and will further open the way for rich, living, Christian experience. They will aid in dredging out the impediments to the current of Christian life so "that in Thine ocean's depths, its flow may richer, fuller be," and from this richer, spiritual flow will come worship, whether through silence or message uttered by speech or song, which is vital and uplifting.

A Message to Mothers

BY ETTA CHARLES, M.D.

Substance of a Talk Given at the Anderson, Indiana, Meeting on May 9.

IT seems to me that Mother's Day is a fitting time to discuss the things a mother may do to merit the love of a child, besides giving him birth. We know she loves him but does she deserve his love? Has any one of you ever seen a child love his mother who let him grow up in idleness and disobedience?

I believe many of us have the wrong idea of riches. Perhaps ninety per cent of the poor people and those in moderate circumstances think of wealth in terms of freedom from work. How many times you have heard some one say, "If I had so much money I would never work another day!"

We are told in the first chapter of Genesis that "God made the heavens and the earth and all that therein is;" and in the second chapter that on the seventh day "God rested from his work." If the eternal God works, why should we shrink from it—why be ashamed of it? Jesus Christ was a carpenter and Paul was a tent maker.

The day to begin the training of a child is the day it is born. The child's training must be largely the mother's care; she is with him continually during his most impressive years; she should teach him to dress himself, to pick up his toys, to be clean with his clothing and neat in his room.

I can see no reason why a boy should not be taught to cook and wash dishes. The absence of that knowledge in this day when the wife is also a wage earner has helped to pay for many a brick in a county jail and in public institutions for children. The mother who does all the menial work in the home, cooking, washing dishes, scrubbing, mending, family washing, etc., makes of herself a slave and shears from herself the love and respect of her children. They take all and give bitter words and heart-breaking conduct in return. She destroys and deforms her body, dwarfs her mentality, grows old before her time. The children do not appreciate her sacrifice until it is too late to make her happy. The little girl wants to help her mother and if encouraged, will proudly do her share.

A woman came to my office bringing her daughter of eighteen years. She had made a discovery and wanted her suspicions confirmed. After telling her story, she said: "I don't know why she did this way—I have always been so good to her; have never made her wash dishes or help in the washing; I have taken washings and bought her a piano and given her music lessons with money from that source; and she is so mean to me, runs around at night and talks so ugly to me and she won't do a lick of work." I told her she was getting just what she deserved; she had made the girl what she was, she had carved out the path to ruin and the child had no choice but to follow it. That girl will walk on thorns all the days of her life.

To me there is one thing more beautiful than the love of a mother and that is the love of a child for its mother. I asked this mother why she washed the dishes and scrubbed the floors to save the girl from it, and she replied, "I had to do it when I was young and I despised it so I wanted her to have an easier time

than I had—Parenthetically I have had many mothers say this same thing to me. By this method she produced a thankless child.

A mother worthy of a mother's day remembrance begins early to place light burdens on little shoulders. As a reward for filial obedience and industry you might tell them stories—children love stories—from the Bible; the most thrilling of all books, its stories can be made most attractive.

Give the children toys for possession, pretty clothes because they earn them, vacation days and healthy amusements, for youth should have them. Paul quoted no particular wisdom when he said, "Things I once loved I now hate." That goes with years and is as sure to happen as the circle of the sun. Youth should have the things youth loves.

Now there comes a day when these trusting children back away from you and think they are men and women. All at once you got old foggy and old fashioned. If the mother has failed to encourage the child's confidence, this comes as a blow. If you have invited confidence the child comes in from play and wants to tell you everything that has happened. Did you listen with encouragement and sympathy? If so, you saw the little mistakes in time to correct them, bad companions were weeded out, good ones encouraged and entertained, the bad habit bobbed up in time to be nipped in the bud. If you told them to shut up and not tell tales you closed the only avenue you had of learning things first hand.

Many times have I advised a girl to tell her mother what she had just told me only to be told that she and her mother were not in each other's confidence. Mothers have told me their daughters never confided in them.

Many a child has been found far on the wrong road before the parents discovered it from outside sources. We have father and son day, mother and daughter day and the rest of the year the sons and daughters look after themselves.

This is the age of the child. Congress passed a special bill for the expectant mother—to give the unborn child the very best chance by taking the best care of the mother. Health clinics and child welfare interest state and public schools, but to the mother is granted his moral and Christian training; it is your sacred right and should be jealously guarded.

Now the pathetic side to this true story I am telling was that out in my reception room sat a young man with the look of a hunted animal. This mother who did not deserve that sacred name had hunted him down and brought him along in case she could secure some evidence. Mothers of sons, mark the 7th chapter of Proverbs for your sons, burn it upon the tablets of their hearts. That son so dearly loved is worthy of every tender consideration and gentle influence that is thrown around the girl; in the home making he is as potent a factor as his sister, his heart is just as tender, his moral needs as great.

You may go down on your knees and pray 'til your marrow bones come through to the dust, but God expects you to teach obedience and instill industry into your child. The babe in your arms, the child by your side were given you as a sacred trust. You are the author of their existence and responsible for how they turn out.

Billie's mother says, "Pick up your playthings;" and later "Billie you have to pick up these toys." An hour later the toys are still there and with Billie out of sight, her tired hands gather them up. When she told Billie he had to pick up the toys he knew she was lying; she had told him that ever since he could remember—and then picked them up herself. Now Billie is four years old. Will you expect Billie when he is four times four to regard her wishes?

If you teach your children obedience and to love it, if you teach them work and to love it, you have the promise of honor from them, and their days may be long on the earth. If you do this thing, proudly will your children on this day wear the red carnation of passionate love for their mother; and when that time comes for you to go to your reward, sorrowfully, lovingly and devotedly will they wear the white carnation in your sacred memory.

"Eventually—Why Not Now?"

BY FRED E. SMITH

THE above caption is an outstanding and long standing trademark of a great business firm advertising their commodities. Eventually you will use our products. Why not now?

Men have long since applied these suggestions to their fellow-men. You expect to be a Christian, why not now? You expect to endow that college, why not now? You expect to give to the church eventually, why not now? But still, neglect and procrastination continue to be the thief that robs life of its best, and the work of tomorrow is doubled because of the neglect of today. There are periods in the life of most men when they are forced to bend every energy, strain every nerve, often reaching what seems like super-human strength, crowding the neglected work of months into weeks, or of weeks into days.

What is true of individuals is true of churches. In the last few weeks of the year a high pressure campaign is launched to raise the missionary money. Public meetings are held. Appeals for funds are made from the pulpit. Every conceivable method is used to secure the needed money, all because the proper organization was not effected in the beginning of the year. Then follows a period of relaxation. The pendulum swings to the other extreme. The individual has exhausted his strength and must rest. The church having reached its goal drops back into the old ruts and the flow of money stops. Periods of relaxation are frequently opportunities for doubt, discouragement, criticism and always means, at least, a temporary defeat. I would not have less individual activity, less zeal in giving, but rather a normal distribution of the funds over the whole year, rather than crowd them into a few weeks or days.

These conditions can be overcome by cultivating the habit of regularity as a principle of life. Not putting off until tomorrow what ought to be done today. This principle has proved effective in the care of live stock, in the up-keep of the home, in modern business efficiency and in the development of Christian life. Why should we not apply this same principle to our stewardship obligations? What right have we to withhold ten-twelfths of the Lord's money to ten months when common business methods would require regularity of payment throughout the year. If we were to use these methods in our private business, or in the modern business world, it would mean financial chaos. On the other hand, if from every meeting there could be a regular systematic flow of money into the treasury of the church it would bring joy to many pastors who have been waiting for weeks and perhaps months for the church to meet their financial obligation; it would relieve the strain of our Boards to meet their monthly obligations; it would supply the monthly needs of the consecrated missionary on the field; it would save hundreds of dollars of interest on borrowed money; it would save the church from the deplorable embarrassment of indebtedness; it would remove many other barriers that now prevent the spread of the gospel both at home and abroad, and bring to each meeting and individual giver the divine blessing that comes as the result of regular and systematic giving. Has your meeting taken its pledges for the United work of the church? You will eventually, why not now?

World Conference at Geneva

THE names of the living religions that will take part in the Universal Religious Peace Conference, to be held at Geneva, Switzerland, in 1930, have been announced by Dr. Henry A. Atkinson, General Secretary of the Church Peace Union, under whose auspices the conference is now being organized. This conference will bring together, for the first time since the "Congress of Religions" was held in Chicago during the World Fair, representatives of all the leading religions of the world. Unlike the World Fair Congress, which was general in its nature, the conference of 1930 will center upon the topic of International Friendship and Prevention of War, through the churches.

In announcing the religions which will participate, Dr. Atkinson said that the next step will be the organization of an executive committee of 69 members, in which these religions will be represented as follows: Catholics 10, Protestants 10, Eastern Orthodox 5, Buddhists 4, Moslems 4, Jews 4, Hindoos 4, Zoroastrians 2, Confucians 2, Shintoists 2, Jains 1, Sikhs 1, Taoists 1.

In addition to the above there will be ten delegates at large, and also nine delegates who will be the original committee, representing Protestants, Catholics and Jews, appointed by the Church Peace Union at its last annual meeting. This original committee consists of Dean Shailer Mathews, Chairman; Dr. Peter Ainslie, Dr. Frank Oliver Hall, Prof. William I. Hull, Dr. Charles E. Jefferson, Mr. Marcus M. Marks, Dr. John R. Mott, Dr. James J. Walsh.

The enlarged executive committee will meet at Lausanne, Switzerland, in August 1927, immediately after the adjournment of the World Conference on Faith and Order, the gathering of Christian churches to be held in Lausanne, the first two weeks in August, to discuss the Christian Unity.

The general purposes of the Universal Religious Peace Conference are described in the following statement issued by the organizing Committee of Nine: "The purpose of the Conference shall be to bring together adherents of the World's living religions to discuss the questions relating to international justice and goodwill. To make known the content of each religion relating to these questions. To compare the ideals of human brotherhood and world peace as inculcated by the various religions and, if possible, secure agreement on the following:

- "a. The emphasis on human brotherhood as essential to all religions.
- "b. World peace can be established only through the recognition of Universal Brotherhood.
- "c. The religions of the world can cooperate by each working in its own sphere for the attainment of these ideals.
- "d. Adoption of general plans looking toward this end."

The Radios of God

BY CHARLES COKE WOODS

His word of truth is broadcast across the seas and lands,
And every soul that listens, looks up and understands;
His loudest speakers thunder the message through the storm,
And men look up and wonder "Where is His face and form?"

And when the static troubles bemock our boasted skill,
And patience wearies, waiting with weak and baffled will;
Could we but find the secret, and turn the stubborn key,
We might o'ercome the static, and solve the mystery.

Could we but hear the music from radios of God,
We would not mind the clamors that craze this earthly clod;
For Love attunes the voices that run the wireless ways,
And spirit answers spirit, as sunlight answers days.

God's radios are sounding, had we but ears to hear,
Above our dust and turmoil, the notes so clean and clear;
When listening in we hear them, like chimes of golden bells
His unseen hands are ringing, across the fields and fells.

If melodies enmingled that sing on ether waves,
Could catch us in their music, where Beauty serves and saves;
Then dark and tangled troubles would lose their bitterness,
And crimson robes of sorrow would change to golden dress.

Could we but sense the coming of voices in the air,
We might tune in and listen to angels at their prayer;
Who knows the hidden wonders, when truth shall have her way,
And all the doors are open to hear what God shall say?

The echophones that answer from sea and sky and sod
Are but the mystic whispers that speak the mind of God;
Be hushed, all warring voices, let die hate's maddening din,
And let us with the angels bow down and listen in.

—The San Diego Friend.

Yearly Meeting Season Opens

New York Leads Off

New York Yearly Meeting gathered in its 231st annual session at the Friends Meeting House on Montgomery Street in Poughkeepsie, New York. This is a meetinghouse with stained-glass windows and a handsome oak platform and reading desk. The building is of brick, located next to the Governor Clinton High School, and across the street from the beautiful grounds of the Adriance Memorial Episcopal Church.

The Yearly Meeting officially opened on Sixth day, Fifth Month, 28th, at ten o'clock in the morning, but the gathering of Friends commenced on Fourth day evening, when a group described as "concerned Friends" came together for conference as to the necessities and needs of Friends and their service over the states of New York and Vermont. Charles M. Woodman of Richmond, Indiana, gave an inspiring address at this opening session of the conference and on Fifth Day morning the conference continued in animated discussion, sometimes as to ways and means but more generally as to the spirit which must underlie all effort toward these concerns. The thought of the conference was carried over into the sessions of the Meeting on Ministry and Oversight which gathered on Fifth Day afternoon and to which were presented various memorials of Friends who have died during the year. The memorial to James Wood was forwarded to the Yearly Meeting and directed by it to be printed in the minutes. The reports from the Quarterly Meetings and the various boards and committees, upon which he was a member, brought out vividly the affection and esteem in which he was held throughout New York Yearly Meeting.

On Sixth day morning at ten o'clock the opening business session of the Yearly Meeting gathered very promptly due, in some part, to the presence of students from the Yearly Meeting School, the Oakwood School, which is located at Poughkeepsie, who coming in promptly and as a body set such a current that conversational Friends in the lobby were unconsciously borne forward to their seats and the meeting gathered into silence without any request having to be made from the Clerk's table.

L. Hollingsworth Wood, Assistant Clerk, presided at this first session with Eleanor W. Taber, also an Assistant Clerk, who had been absent last year on a visit to Friends Missions in Palestine and Syria.

A cablegram was received from London Yearly Meeting in session at Manchester which was promptly responded to by cable. Charles M. Woodman of Indiana, Max I. Reich of Philadelphia Yearly Meeting, and Evangeline Reams of Ohio, were present with minutes and S. Edgar Nicholson who has transferred his membership to Brook-

lyn Meeting from Indiana was welcome with us as a member.

The first minute recorded was, "The Meeting gathered under a sense of grief in the loss by death since our last session of our beloved Clerk, James Wood."

The Yearly Meeting received various propositions and items of information. Poughkeepsie Friends planned to build a new and more commodious meetinghouse. Nine Partners Meeting feels that something ought to be done to eliminate the duplication between the Meeting on Ministry and Oversight, the Evangelistic and Church Extension Board, Pastoral Committees, etc., and the Yearly Meeting passed favorably on these suggestions and referred them for study and suggestion to our next Yearly Meeting with the purpose of forwarding it to the Five Years Meeting at that time.

The selection of Friends for service as delegates to the Five Years Meeting in 1927 was referred to the Nominating Committee to work over and report next year.

New York Quarterly Meeting informed the Yearly Meeting that they were now exchanging certificates of membership with Friends of the other branch, following the lead of the two Philadelphia Yearly Meetings in this respect.

Reports on the State of Society from our Quarterly Meetings were so full of detail that the morning session had to be extended half an hour to get them all in and provide for a short discussion of the proposition to change the time for holding Yearly Meeting.

New York Yearly Meeting ordinarily meets at ten and adjourns at twelve in the morning, after twenty minutes devotional period, and meets again at three-thirty in the afternoon adjourning at five. Charles M. Woodman led the devotional period for part of the time and Elbert Russell who was speaking on religious education and for the American Friends Service Committee, on second day morning.

At the opening of the afternoon session L. Hollingsworth Wood was chosen as Clerk, Eleanor Wood Taber as Assistant Clerk, (and in case of her absence Grace Wood Shepard) and George H. Wood as second Assistant Clerk. The meeting did not seem to be afraid of the presence of the name of Wood among these clerks, though only George Wood and Grace Wood Shepard are related.

A delegation from the Yearly Meeting of Friends in New York, meeting at 15th Street and Rutherford Place, was present in the meeting bearing an invitation from that body to meet with them in some joint sessions in New York in 1928" to signalize the triumph of love over misunderstanding." The Meeting received them very warmly and after expressions of affec-

tionate interest deferred the proposition as to whether the Meeting should accept, to the session on Second day morning when the report of the Joint Committee on Affiliated Service was to be presented, so as to enable any others who questioned the advisability of such a joint meeting to express themselves freely without seeming to be discourteous to the visitors. The invitation was afterward accepted without a dissenting vote and the working out of the details as to the program referred to the Affiliated Service Committee to present to the Yearly Meeting next year when it is to gather at Glens Falls, New York on the 23rd of Sixth Month, the change of date being the result of an effort to get more members who are students of colleges to attend.

Emmett W. Gulley, the stalwart Field Secretary of New York Yearly Meeting, gave the report of his activities on behalf of the Yearly Meeting. He is evidently getting a firm hold on the affections of Friends in New York State.

New York Yearly Meeting indulges in the practice of summarizing the epistles received from American Yearly Meetings; though some Friends feel that this prevents the recognition of the personality of the Yearly Meeting somewhat, it is possible to draw attention to some of the things the epistles leave out as well as what they put in if the committee charged with the summarizing is widely enough acquainted in American Quakerdom.

An interesting item is the establishment of meetings where little Friendly communities have grown up, like Montclair, New Jersey, Ithaca, and Buffalo, New York. Friends of all branches make up these little meetings and the question of how to enable them to keep their membership in their home meeting, from which they are now geographically aloof and at the same time enable them to have such membership in the new meeting as will enable them to take in new members who might apply, presented what proves to be a growing challenge to our Quaker organizations. Margaret A. Holme, our missionary from China, who is much beloved throughout the Yearly Meeting, was present and Luther Warren, Principal of Friendsville Academy in Tennessee, gave a most illuminating account of his work there.

Attendance at the Yearly Meeting was excellent and well maintained throughout all the sessions. S. Edgar Nicholson gave an interesting talk on the present prohibition situation, but the liveliest session was that in which the report of the committee dealing with Friends books was presented.

There was great interest in books and regret at the increasing price of the same and a suggestion of the possibility of a circulating library of Quaker books for the Yearly Meeting, was made.

On Seventh Day afternoon, the meeting gathered in the Oakwood gymnasium and listened to the report of the Trustees of the Oakwood School which showed a very

Friends Historical Association Enjoy Annual Outing

flourishing institution, and to an address by Thomas Elsa Jones, former Young Friends Secretary of the Five Years Meeting, and now President of Fisk University for Negroes at Nashville, Tennessee. It also heard an interesting account of a caravan participated in by young Friends from Philadelphia, and our two New York Yearly Meetings, which went down in a Ford to North Carolina and back last summer.

The Oakwood students presented a very interesting pageant prepared by Esther Balderston Jones in the afternoon.

On First Day, meetings were held in Poughkeepsie meetinghouse and at Oakwood School in the morning and in the afternoon the report of the Committee on Religious Education, formerly the Bible School Board, was delivered and an address by Elbert Russell. Sunday evening was devoted to missionary interests and an address by Charles M. Woodman.

Monday is Memorial Day (Decoration Day) in New York State, and being a holiday, permitted a number of Friends who could not have attended Yearly Meeting otherwise to be present. It proved an interesting session. The program committee for next year asked the permission of the Yearly Meeting to embark on a radically different method of presenting the business. They suggested that a program entitled, "Where is New York Yearly Meeting going? Who is paying for what we do, Friends past or present? What resources have we? What part have we in the church work of New York state? What contacts have we with people outside ourselves and outside our country?" might make our members feel that Yearly Meeting is something different from a mere listening to padded reports.

An inspiring address on the work and message of the Friends Service Committee by Elbert Russell brought the meeting in great peace and harmony to the closing minute which was read in a very solemn sense of our corporate life:

"Having come together under the quest for guidance and inspiration and having met in great love and unity to search after the leading of the Spirit, we have felt the life-giving touch of the Spirit of God as we have communed together and we part to journey to our homes determined to be better examples of what Christian living means in the world of today and to meet again in Glens Falls next year if the Lord will."

L. H. W.

Like most things, silence must be given time to prove its value. Many people try it so inadequately and so impatiently as to discover nothing in it.—ALBERT D. BELDEN.

The great difference, intellectually speaking, between one man and another is simply the number of things they can see in a given cubic yard of world.

—GILBERT MURRAY.

The threat of rain and cold weather did not keep a goodly number of members and their friends from attending the Annual Meeting at Crosswicks, New Jersey, June 5, 1926. The Meeting-house, 153 years old, was comfortably filled and in addition to those who might be expected were a company of the "Sons of the Revolution," who have been touring through New Jersey making a pilgrimage to Revolutionary shrines.

Soon after the time appointed George Vaux, Jr. President, called the meeting to order and announced a change in the program due to weather and we moved outdoors to witness the replacing of a three pound cannon ball in the wall of the Meeting-house. This relic of the Revolution had lodged in the wall during one of the skirmishes of the Battle of Monmouth, June, 1778, and had been treasured by the family of Francis Ellis of Crosswicks, to whose generosity all are indebted for its restoration.

The Association then turned to the Meeting-house, with its original woodwork paneling and shutters to divide the women's and men's business meeting and after acknowledgment of local Friends' hospitality by the President, an address on early days in Crosswicks by Joseph S. Middleton was read by his daughter. As this will be published in the Bulletin of the Association, only a short summary of its points can be given here.

This is nearly the 250th anniversary of settlement. The name comes from the Lenni-Lenape Indian name for divided creek, "Cross-wiks-ung" and was adopted by the Friends who settled near the Indian village. The name is the only name in this section of New Jersey derived from the Indians, all the other settlements were named after Friends who settled there.

The testimony of the early settlers as to the kindness and generosity of their Indian neighbors is very striking and this is confirmed by the Indian traditions that in New Jersey alone of all the States, no land was taken from the Indians without purchase nor was any of their blood spilt by their white neighbors.

The Indians after many treaties and purchases of lands finally removed to a Reservation in New York State, near Oneida about 1802. A beautifully proportioned oak, eighty feet high, 124 feet in spread and 17½ feet in girth, now stands in the Meeting-house yard, the lone survivor of the primeval forest.

The first meetings were held in private houses, but very soon after the settlement the first frame meeting-house was built near the present site. The present house was built in 1773 large enough to house the Quarterly Meeting and after consultation with it.

Crosswicks, due to the convictions of

Enoch Middleton, was an important station on the Underground Railway and many a runaway slave on his way to Canada has slept in his house or barn.

Francis R. Taylor next delivered an address on the Famous Case of Thomas Shotwell vs. Stacy Decow and Joseph Hendrickson.

In the late 18th century the Yearly Meeting became concerned about education and sent down letters and advices to the Monthly Meetings recommending that Friends collect subscriptions and build schools—of which activity Westtown School remains the culmination.

By 1792, Chesterfield Monthly Meeting, as the Meeting held here was called, had collected 580 pounds sterling with Samuel Middleton as Treasurer. In 1822 Joseph Hendrickson was Treasurer and he loaned to Thomas Shotwell \$2000 of this fund by mortgage on the latter's farm.

Then came the Separation of 1828 and Joseph Hendrickson remained Orthodox. A majority of Chesterfield Meeting being Hicksite, the Meeting demanded an accounting from Joseph Hendrickson which he refused. The Meeting thereupon appointed Stacy Decow Treasurer who of course endeavored to obtain control of the fund. Hendrickson then began foreclosure proceedings, quickly followed by De Cou, taking the same action, whereupon, Shotwell applied to the courts asking that Hendrickson and De Cou might interplead in order to determine to whom he should pay the mortgage money.

It was soon seen by Friends everywhere that this was a crucial case and likely to prove a leading one in the disposal of endowments and money for eminent counsel was freely provided.

The filing of pleas and answers took some years and it was not until 1831 that they began to take testimony.

Orthodox Friends contended that Friends doctrine held an important place in determining which branch was the Society. This was denied by their opponents who brought forward no testimony on this point.

Then the disciplinary conduct of the Separation had to be gone into to determine how the breach occurred and which branch had separated from the other. Finally came the testimony as to the origin of this fund, its uses and the origin of the mortgage. Two large volumes of pleas and testimony amounting to 1000 pages of small print record the case.

The matter was decided by the court in 1832 in favor of the Orthodox branch but an appeal was promptly taken to the Court of Errors and Appeals where after further lengthy argument the judgment was confirmed by a split Court in 1833.

It is impossible in this short summary to do justice to Francis R. Taylor's handling of this intricate and interesting subject. The many anecdotes with which his address was lightened and the impartial historic viewpoint from which he spoke and which these anecdotes helped to strengthen cannot be included. All who heard him were enlightened and brought to realize the situation and feelings of that time and while understanding better than before the difficulties of our ancestors on both sides to regret the occasion and deplore the separation which might have been avoided by more tolerance and loving kindness on both sides.

There was some discussion of historic points brought up by the papers and the meeting then adjourned to the adjoining school house for supper as the inclement weather made most of us prefer a shelter, though some picnicked on the meeting-house porch.

The thanks of the Association all due to the speakers and the committee who made such satisfactory arrangements, and to the Friends of Crosswicks Meeting who so kindly and hospitably threw open their Meeting-house and made the occasion delightful to all who attended.

JOS. H. HAINES.

ELIZABETH EDGE HAVILAND MISSIONARY SHOWER

At its meeting in May the American Friends Board of Foreign Missions accepted Elizabeth E. Haviland for service in East Africa. After completing her college work at Wilmington, Ohio, she taught for two years in Calhoun Colored School. Then she went to Cornell University to major in education. She is nearing the completion of her work there and will receive her M.A. degree in July.

She is especially qualified physically, intellectually and spiritually for work in East Africa and the church may well rejoice in the privilege of sending her to the field.

Upon receiving her degree from Cornell, Elizabeth Haviland will begin her preparations for sailing about the first of September. She will go to London and then to Le Zoute, Belgium to attend an International Conference on Africa. Following the Conference she will return to London and sail for East Africa as soon as she can find suitable passage.

We are wondering whether there are groups of Friends who would like to help in providing a part of Elizabeth Haviland's personal outfit. She will need curtains and drapery material, towels, lunch cloths, doilies, napkins, sheets (three quarter size), pillow slips, small rag rugs, handkerchiefs, dress good suitable for summer wear and notions. Those desiring to help in supplying dishes and kitchen utensils should send money.

Everything included in this missionary shower should be sent to the American Friends Board of Foreign Missions, 101 South Eighth Street, Richmond, Indiana, not later than August fifth. B. W. B.

Varied Activities at Kitosh

The Conovers Share Their Life with Home Friends

Just three years ago we arrived here at Kitosh which place has been our home continuously ever since. There may be some who are thinking that now after so many years all the work is finished. Under the blessing of God much has been accomplished, but there remaineth yet much land ahead to be possessed, and we are finding ourselves far busier today than we were three years ago. As time advances and the work progresses there is an increasing demand upon our strength, time and thought; but our strength does not increase with the demands; our minds become weary; and our thoughts are sometimes a jumbled confusion.

The principal happening of this Quarter has been the diminishing of our Mission staff by the return to America of four of our missionaries. It has grieved us so and concerns us so deeply to see them go that we refrain from talking of it. We are trying to carry the responsibilities which their going has added to us, but it means the dropping of other work and the burden now is a desire for the Lord to show us what is most important to be done day by day, for much must necessarily be left undone.

SAVING BURNED BABIES

This is the season of the year that it does not just rain—it pours. You will remember that Kitosh is on a hill with ground sloping away in all directions. Often times in the valleys we see the heavy fogs which teem with fever germs and we know there will be many cases of sickness calling for various remedies so we always plan to lay in a good supply. Among our regular patients today were two babies—one burned very severely on the back of his head and one third of his back. He is making a brave fight for his life and we believe he will pull through. The other baby was burned on one side of his head and about one third of his ear was burned off. Usually in native homes the fire is in a small sunken place near the middle of the floor. Their custom is to sleep on cow hides with their feet toward the fire. Sometimes in the night a baby will become chilly and wriggle toward the warmth then get too near and roll into the fire. There it lies helpless until some one is awakened by its screaming, and as natives sleep very soundly, the child is very severely burned before it is rescued.

When school began again this year there seemed to be on the part of the children a unanimous desire for more wisdom, consequently our schools have increased in enrollment. A few of our old teachers are becoming tired in their work as they have taught almost constantly for many years; but we believe there will be others to take their places. Some of our teachers having now passed the government vernacular examination are receiving fourteen shillings a

month which in U. S. money is just under \$3.50. Do any of you want a job?

The Mission has about fifty schools scattered among the farm settlers. In January we drove about 400 miles over the farming districts looking after these schools. We found that some of the farmers are more anxious for labor than for schools, but having schools on their farms, makes it easier for them to get labor.

The attendance at the Monthly Meeting of the church has so increased that the large temporary school building will not hold all who come. The finances have been a little more encouraging recently too and the church is now supporting twelve of our thirty-seven Reserve schools.

PROBLEMS IN THE AFRICAN CHURCH

The native church is meeting some hard problems these days and they need wisdom and guidance which comes only through prayer. They are being confronted daily with the questions of smoking, drinking and plurality of wives. Just over the borders from our schools there are other denominations which allow their membership to practice these things and yet remain in good standing in their churches. And not only that but their people are aggressive in trying to destroy our standard by saying to our people, "We are better Christians than you are for we have been baptized and you have not. Our church says these things are all right. Come on over to us where you can be free." There is no mistake about it, the idea of plurality of wives appeals to the native mind, and our best Christian boys are only a step above heathenism in many of their practices. When they see other boys who are just as smart as they are, dress just as well, and are chosen by their church for places of responsibility such as teachers and preachers, then temptation finds its way very strongly to the hearts of our boys and they think, "What is the use of all this resistance, let's go the easy way." All his life the native has gone the way of least resistance and nothing short of real baptism with the Holy Ghost and fire is going to give him character enough to fight the good fight of faith, lay hold on eternal life and be faithful to the end.

We would appeal to you to try to see the little African Friends church as an infant in the arms of its mother—the Friends church at home, and ask you to daily minister to your child's needs by your faithfulness in effectual fervent prayer to God on its behalf.

This young African child which claims American Friends as its mother looks also to her for the financial support with which to enable it to grow. For the work in Africa and the other four fields, \$96,603.54

is needed in monthly payments of \$8,050.30. For April the Foreign Board received \$2,232.38 to apply on this budget and for May \$3,100.70. Already it has been necessary to borrow at the bank to pay allowances and other necessary obligations. Such borrowing will be quite unnecessary when all Friends give on a weekly or monthly basis. To avoid future interest payments and to prevent the necessity for a high pressure drive for funds next March, let the whole church give systematically and generously month by month.

LINDSAY MEETING NOTES

In January, the loss of our minister, Andrew F. Mitchell when he left to take up his work at Penn College, was greatly regretted. Andrew F. Mitchell and Martha J. Mitchell had served the Lindsay congregation for four years. During the remaining Sundays in January and the first three Sundays of February the pulpit was filled, sometimes by ministers of other denominations, by Mary Brown, one of our own devoted members, and once by Charles Crumley, head of the county Y. M. C. A. work here. The present pastor, Leanah Hobson and her husband arrived from Denver, Colorado, on February 24, to take charge of the work here.

Quarterly meeting for the Northern California District was held in Lindsay, March 5 to 7, with a record number of visiting pastors present for the session.

S. W. Stigleman and wife of Richmond, Indiana, have been visiting for a few months with Mrs. Stigleman's sister, Mrs. W. H. Cox, and have been attending our meeting. They left for the South the last of May and will attend Yearly Meeting at Whittier. Others from our meeting planning to attend the Whittier Yearly Meeting are Mr. and Mrs. M. H. Smith, Mr. and Mrs. W. H. Cox, Leanah Hobson, and Mary Brown, who will remain in Whittier for the summer, and is always missed here when not in her place in the church. Leanah Hobson will attend Quarterly Meeting at Berkeley, June 27.

This church has missed Mr. and Mrs. Louis T. Hill, who moved to Whittier in April. The vacancy made by Mr. Hill's leaving in the office of Sunday School Superintendent was filled for the term by the election of M. H. Smith.

SOME INDIANA SPECIALS

The Devotional Committee of Indiana Yearly Meeting have made the following arrangements for the devotional services of Yearly Meeting week:

The Devotional half-hour at the close of the morning business session will be in charge of Ellison R. Purdy of Minneapolis. Ellison R. Purdy will also preach the sermon at the devotional meeting on Monday evening of Yearly Meeting week, August 23. The speaker for Tuesday evening will be Elden H. Mills of Indianapolis.

HEROIC RECORD CLOSES NOTABLE YEAR

Work of Daniel and Emily Oliver in Syria Reviewed by Loyal American Supporters

The Friends' School and Orphanage at Ras-el-Metn, Syria, directed by Daniel and Emily Oliver, has just closed a notable year. At the first annual meeting of the American supporters of this work of American reconciliation in a land torn by age-old religious hatreds, Emily Oliver described the events that made the past year stand out. The meeting was held at 20 S. 12th St., Philadelphia, on the evening of June 3. It gained in interest from the fact that at that time the streets of Philadelphia were thronged with men wearing fezes, symbol of Mohammedanism for which men in modern Turkey will die rather than give up.

"The year has been a notable one," said Emily Oliver, "for four reasons. The American Board, under the chairmanship of B. Hubert Cooper, has been organized, and is relieving Daniel Oliver of an enormous burden of financial care, liberating him more fully for the school, and for the pacification and reconciliation among the warring sects of Syria, which is one of the greatest services he can render. A dormitory for the boys has been built; so that it is no longer necessary to use the school rooms as bed-rooms also. For the first time, the handkerchief industry has shown a profit, \$1400, of which \$1000 will be used for permanent improvements of the school. This industry was founded to provide work for the girls formerly employed in the carpet industry at Beirut. The first commencement was held last Sixth Month, when a class of two Christians and two Druses graduated."

That the Druses and Christians work, study and play together is one of the most important contributions that the school makes to the welfare of the Near East. Religion in that part of the world means many things that it does not mean in the West. It means hatred instead of love, fear instead of faith, revenge instead of reconciliation. In the atmosphere of hatred, fear and vengeance, the school makes it possible for Christians and Druses to come to know each other under the influence of men and women who are fearlessly living the Christian life of love and confidence toward all human beings.

The need for this service of reconciliation, and the courage of the men and women who are giving it was demonstrated in the extracts from a letter written by Daniel Oliver on May 11, describing the

events of the three days preceding. In revenge for the murder of Christians in a distant village, two Druses were killed on the 8th. These men, so far as known, had been entirely innocent of any act of violence against the Christians. One young Druse who threatened two Christians in revenge was pursued in vain by the local police. Daniel Oliver thereupon sought him out, persuaded him of the folly of any act of revenge, and persuaded him to go with Daniel Oliver to the two Christians whom he had threatened, and become reconciled with them. Nevertheless, the next morning two Christians, one of them a man who had worked as a driver for Daniel Oliver, were murdered, and that night two of the leading Druses in their turn.

By this time the people had become so excited and alarmed that travel was stopped, the employes of the Orphanage were leaving, and the problem of securing food was becoming serious. Daniel Oliver, confident in the assurances repeatedly given him by the Druses that he was sacred, drove down to Beirut to mail the letter, and see what could be done.

This is the atmosphere into which Daniel Oliver is bringing the Quaker message of love and reconciliation, together with education for the minds and food for the bodies of the people. His work was cordially endorsed in a brief talk by George E. Sillo-way, regional director of the Near East Relief for Philadelphia, who referred again to the tragedy of the Near East, the hatred between religions, which this work is helping to remove.

DUSSELDORF EXHIBITION

Are Friends travelling to Germany this summer? Here is a delightful invitation just received.

The Great German Exhibition Dusseldorf 1926 "Gesolei," to be held from May to October, will be the most interesting European event of this year.

This show is not an "exhibition" in the ordinary sense of the word, but a centre of instruction in everything that pertains to health (Ge-sundheit), social welfare (Soziale Fursorge), and physical culture (Leibesubungen), such as has never been presented heretofore, and is arranged by the city of Dusseldorf. The town itself may claim to be one of the most beautiful modern big cities on the Rhine.

The Managers of the Exhibition beg to call your attention upon this exposition and we hope that, if you happen to take a trip to Europe during the summer, you will not fail to visit our town and its exhibition. For further particulars please apply to the German Railroads Information Office, 630 Fifth Avenue, New York.

Jesus had to undertake the prodigious task of substituting the moral and spiritual ideal for the earthly and material.

On Wednesday and Friday evening, B. Willis Beede, Executive Secretary of the Foreign Mission Board, has been asked to bring the messages.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

AT HIS SERVICE

BY ABBIE VAIL HOBSON

I am only an earthen vessel,
But my Lord has need to see,
How I can carry the message,
That he freely gave to me.

My life was carefully guarded,
By a mother's loving care;
And my feet were kept from falling,
In the depth of deep despair.

I sought the Master early;
He heard my pleading cry;
In his call to others,
He did not pass me by.

For all his love and mercy,
For his unfaltering care,
I give my life to Jesus,
To go with him anywhere.

My Savior knows my weakness,
He knows what I can do;
I leave it all to Jesus;
To him I will be true.

So many now are dying,
For the love that rights a wrong;
So many now are crying
For the music of a song;

Shall I sigh for talents,
That God has never given,
Or use the gifts he gave me,
As blessings sent from heaven?

The little blest by Jesus,
Will prove a blessing true;
And show the world of sorrow,
What each of us can do.
Pasadena, California.

OLDEST AND BEST BOOK

Who composed the following description of the Bible we may never know. It was found in Westminster Abbey when taking down some wainscoting in making repairs; nameless and dateless. No doubt the author is now a blessed inhabitant of Heaven, as all will be who love the Bible as he seems to have done.

—New York Observer.

A nation would be truly great if it were governed by no other laws than those of this blessed book. It is so completed a system that nothing can be added to it or taken from it. It contains everything needful to be known or done. It affords a copy for a king and a rule for a subject. It gives instruction and counsel to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury and furnishes the judges with his sentence. To the husband as lord of the household and the wife as mistress of the table, it tells him how to rule and her how to manage. It entails honor to parents and enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler and the authority of the master, and commands the subjects to honor and the servants to obey, and promises the blessings and protection of the Almighty to all that walk by its rules.

It gives directions for weddings and for burials. It promises food and raiment and limits the use of both. It points out a faithful and eternal guardian to the departing husband and father, tells him with whom to leave his fatherless children and in whom his widow is to trust, and promises a father to the former and a husband to the latter. It teaches a man how to set his house in order and how to make his will. It appoints a dowry for the wife and entails the right of the first born, and shows how the younger branches shall be left. It defends the right of all and reveals vengeance to every defaulter, overreacher and oppressor. It is the first book, the best book and the oldest book in the world. It contains the choicest matter, gives the best instructions, affords the greatest pleasure and satisfaction that ever was enjoyed. It contains the best laws and most profound mysteries that ever were penned. It brings the best tidings and affords the best comforts to the inquiring and disconsolate.

It exhibits life and immortality from everlasting, and shows the way to glory. It is a brief recital of all that is past and a certain prediction of all that is to come. It settles all matters of debate, resolves all doubts and erases the mind and conscience of all their scruples. It reveals the only living and true God and shows the way to him and sets aside all other gods and describes the vanity of them and all that trust in such—in short, it is a book of laws to show the right and wrong, a book of wisdom that condemns all folly and makes the foolish wise; a book of truth that detects all lies and confutes all errors, a book of life that shows the way from everlasting death.

It is the most compendious book in the world, the most authentic and most entertaining history that ever was published; it contains the most ancient antiquities, strange events, wonderful occasions, heroic deeds, unparalleled wars. It describes the celestial, terrestrial and infernal world's and the origin of the angelic myriads, human tribes and devilish legions. It will

instruct the accomplished mechanic and the most profound artist. It teaches the best rhetorician, and exercises every power of the most skilful mathematician and puzzles the wisest anatomist and exercises the wisest critic. It corrects the vain philosopher and confutes the wise astronomer. It exposes the subtle sophist and makes diviners mad. It is a complete code of laws, a perfect book of divinity, an unequalled narrative, a book of travel and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, the best testament that ever was signed. To understand it is to be wise indeed; to be ignorant of it is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the schoolboy's spelling book and the learned man's masterpiece.

It contains the choicest grammar for a novice and a profound mystery for a sage. It is the ignorant man's dictionary and the wise man's directory. It affords knowledge of witty inventions for the humorous and dark sayings for the grave, and is its own interpreter. It encourages the wise, the warrior, the swift, the overcomer, and promises an eternal reward to the excellent, the conqueror and the winner. And that which crowns all is that the author is without partiality and without hypocrisy, in whom is no variableness, neither shadow of turning.

LIFE'S TRUE REWARD

We all long and pray for victory but are often unwilling to pay the only price by which it can be obtained. Even God cannot give us victory unless we strive for it. To those who fight in Christ's strength there is given victory over the world—that is, "the present evil world" that is alien to God. They become free from its tyranny; they resist its seductions; they scorn its prizes; they reject its standards of living, and in every way live above it. They triumph over the most untoward circumstances and rise from every defeat the stronger. Nor is this all. Not only do they gain, through union with Christ, conquest over the old sinful self, they also acquire such command of all the powers of good which they possess that they are able to use them for the accomplishment of noble ends. Their victory is fulfilled in the finding of their true self, and in the attaining of the highest realization. Theirs is a victory in which all their weakness is swallowed up in a stronger, fuller life. And in this lies the true reward.—J. M. CAMPBELL.

Consecration is the gathering up of all the energies of the religious life and focusing them upon the one purpose of bringing in the kingdom of God among men.

—C. A. ELLWOOD.



BOOK REVIEWS

Readers are urged to order all books through the
Friends Book and Supply House, Richmond, Ind.



THE WORLD AND ITS MEANING

By GEORGE T. W. PATRICK

Houghton, Mifflin Company, 452 pp.

This is an introduction to the study of Philosophy by the Professor of Philosophy in the University of Iowa. The meaning of life and the meaning of the world are subjects of perennial human interest, and it is neither arrogant nor presumptuous, says the author by way of explaining his purpose, to write a book pertaining to any subject of deep human interest, provided it is done by way of discussion rather than by way of exposition. He has endeavored to place impartially before the reader the various theories of philosophy, and has sought to point out the way in which the light seems to come to him.

The general standpoint of the book, while realistic and pluralistic, is certainly idealistic and quite unmistakably optimistic. The similarities among philosophical systems rather than their differences have been dwelt upon in keeping with the modern prevailing opinion that "in these later years a most encouraging convergence is beginning to manifest itself, giving promise of a real progress comparable with that of the physical sciences." He says further, "Idealism too, is changing its character and losing its harsher aspects. Its subjectivistic aspects are harder and harder to maintain. Many now call themselves idealists who claim neither that the world is dependent on mind, nor the product of mind, nor a manifestation of the absolute, nor made of mind-stuff. It is sufficient to say that spiritual values are the significant things, that is, the *real* things of the Universe, and that perhaps they have a determining voice in its ordering."

The natural demand for a preliminary definition of philosophy is first discussed in contrast with the more exact sciences, and some of the best definitions are considered. Its relation to science and to religion is briefly stated and the methods of approach by leading philosophers are outlined, "first, through an Introduction, to get the terms, problems, and typical theories before us; second, through the study of the history of philosophy, to gain a knowledge of the opinions of its great men; third, to apply to all the problems the method of critical analysis and reflective thought." Some chapter titles are: The Cosmos, the Nature and Origin of Life, Is the World Purposive? the Problem of God, Theories of Reality, Theories of Knowledge, the Search for the Soul, and the Higher Values of Life.

A bibliography is given at the close of each chapter, of the works quoted or referred to, which serves as a guide to one who would pursue the study further. The

more recent writers are included with the Greek, German and French philosophers of an earlier day, translations of whose works are available, showing a wide range of reading and a reasonably fair mastery of the subject. One entering this field as an amateur will find the author a careful guide who knows the pitfalls to be avoided, and can point with a measure of assurance to the goal of reality. While those familiar with the forms and phrases long used to express philosophic thought, despite their biases or prejudices, will appreciate the development here traced, and the earnest effort to discover the meaning of the world, its nature and purpose.

The study of the higher values, moral and aesthetic, expressed in character and co-operation and realized in experience leads to a high plane of appreciation and keen aspiration, and we "begin to understand why philosophers during all the ages have spoken of righteousness and justice as eternal values, coordinate with beauty and truth." "Religion teaches that the Universe is friendly—that God is love, and that deeper down than the law of competition there is the law of cooperation; that altruism is as primordial as egoism. It teaches that in our struggle for right the Universe in its spiritual depths is on our side—so that the struggle is not in vain. When these spiritual powers are incarnated or personified in a visible leader, devotion reaches its perfection, and great things may be done. When no such leader appears, then education is indispensable—for the people must have either light or leader."

PSYCHOLOGICAL FOUNDATIONS OF RELIGIOUS EDUCATION

By WALTER A. SQUIRES

George H. Doran Co., New York City, \$1.25

No more timely book has come to us than this present volume. At this present moment the Sunday School world is in a turmoil caused by the struggling forces in the field of psychology. Many otherwise good workers are being led astray by the insidious attacks which are inspired by those who are advocates of a mechanistic biological psychology which soon destroys the very heart of religious education of the Christian type. One can scarcely imagine a more vital theme than is here admirably treated. Christian leaders and Sunday School teachers especially must be keenly appreciative of the dangers in that type of thinking, which denies the existence of a "soul" or "self" and be fortified by the proper arguments and facts to combat such error. Well has the author said: "A belief in the mystical reality

of religion is a belief in the real and objective existence of God, not simply a belief in the efficacy of the God idea." He points out that "The aim of Christian education is not Christian beliefs and virtues, but control by Christian beliefs and virtues; not merely conduct but control of conduct." It is just the difference which may seem more or less hidden in these words, which Dr. Squires brings forth as of supreme import in religious education. This book should be carefully read and thoughtfully considered by all of our readers.

THE MODERN SUNDAY SCHOOL

By GEORGE H. ARCHIBALD

The Century Co., New York City, \$2.00

The author is a leader among the Sunday School workers of England, though he has had training and experience in this field in the United States also. The combination is altogether wholesome.

In this book the reader will discover numerous practical suggestions that are true to a high type of methodology and will constantly discover that the author has a sound psychology back of his dealing with pupils. The person who desires not merely a method of solving a specific problem but who also wishes information concerning the better and more enduring principles lying back of the situation will be pleased with this book.

The further one reads the more he is pleased with the attitude toward Sunday School work. Theory and practice are effectively blended. There are frequent statements of a rather startling fashion, such as: "In Chicago the opening of a large play ground is said to have reduced the cases brought before the juvenile court in that district by more than thirty-three per cent in one year." "Feeling is the pioneer of knowledge." "The sympathetic teacher follows the line of interest; he knows that discipline is not secured by punishment, but rather by diversion." "Loyalty is the crux of moral character." "Nowadays the superintendent is seen less and heard less, but his influence is felt more than ever." "The method of the Senior Department must not be borrowed from the pulpit."

We can cheerfully recommend this book to Sunday School workers.

A CORRECTION

In the issue of June 3, Fred E. Smith stated that a new church is being built at Old Springfield, in North Carolina, and that funds had been pledged for \$60,000. Perhaps this was meant to refer to a church in some other locality. Old Springfield's new Memorial Church is to cost \$30,000. The material is on the grounds and the foundation is being laid, but we lack several hundred dollars of having this amount pledged.

We are still hoping that our Western Friends whose ancestors were members here, will give donations as memorials to them. Any amount will be thoroughly appreciated.

QUAKERDOM • AT • LARGE

Elbert and Lieuetta Russell are spending a few days with their daughter Marcia at Earlham College who was graduated on Commencement Day, June 14. Their son Josiah will join them and together they will spend the summer in California.

Friends using Esperanto will be interested to know that the League of Nations has recently passed a resolution with regard to an international auxiliary language, endorsing the British Association's choice of Esperanto because of its neutrality, its simplicity, the well-thought-out scientific principles on which it is based, the rapidity with which it can be acquired and the extent to which it is already in use.

B. Willis Beede has returned from attending Nebraska Yearly Meeting and reports a profitable time. The ministry of Andrew F. Mitchell, Ellison R. Purdy and Richard R. Newby was well received and was very helpful. The drive for Nebraska Central College was progressing and every effort was being made to make it a success. The reports of the Yearly Meeting Superintendents, Theodore and Estella Foxworthy, were most encouraging.

Walter C. Woodward, General Secretary of the Five Years Meeting was in attendance last week at Canada Yearly Meeting and conducted the devotional half-hour periods each day following the morning sessions. He also gave the address at the session devoted to the work of Young Friends. Lloyd Balderston, Chairman of the Foreign Mission Board of Philadelphia Yearly Meeting, recently returned from a visit to China, was present and gave the missionary address.

The Friends Prayer League and Evangelistic Council in England sent out last month a thirty horse power Daimler Motor Caravan to visit the country meetings, through Yorkshire and the North of England. J. Dorland Dann, son of Arthur Dann, felt the call to relinquish his business position to take charge of the van as an expert motor mechanic. At least two Friends were always traveling in the caravan. The service was undertaken as a direct result of prayer, both the motor and the mechanic having been given in answer to prayer.

The annual Baccalaureate exercises of the Winchester, Indiana, High School were held in the Friends Church, June 6, when the graduates listened to an excellent sermon by the pastor, Frank Cornell. All available seating space was filled to capacity. The pastor urged that most any industrious man can make money, but "only a very few are equipped as you, the graduating class of

1926, are to bless others. Seek goodness rather than greatness, for 'God giveth to every man that is good in his sight, wisdom and knowledge and joy.'"

Referring to Friends testimony for Peace, Richard R. Wood in an article entitled *Memories and Prospects* in a recent issue of *The Friend*, (Philadelphia), says that the task of preventing war is never-ending, for disagreements must continue to arise and be settled. "The task is many-sided, calling for intelligence, sympathy, understanding, love, all the faculties with which all of us have been endowed. The problems that we are all called upon to face do not require the hot courage of physical adventure so much as the cold courage of the patient consecration, day by day, of mind and heart. As the final completion of the wholeness of our testimony, we are called upon to love the men who, so mistakenly, are making every effort to develop that spirit which will involve them and us in the destruction of mankind."

Henry J. Cadbury has a sympathetic, appreciative review of "The Gospel of Mark: Its Composition and Date," a new book by Benjamin Wisner Bacon of Yale University, in *The Journal of Religion* for May. For the third time in recent years Professor Bacon has produced a substantial monograph on the Gospel of Mark. This is a study of the sources and of the clues suggesting the date of writing. The reviewer says "the real value of the book is not, however, its discussion of date but the analysis to which this discussion leads of the prolonged and complicated history underlying the Gospel of Mark. The volume is rich in illuminating detail, and this together with its main contention will make it of considerable value. It is likely to acquire influence slowly but ever more widely."

Writing of the Peace Movement in Germany, which is corroborated by the Friends International Secretariat in that country, Martha Steinitz says, "To my knowledge there is no country in the world today where the Peace Movement is more alive than in Germany. The German Peace Movement which before the war was confined to a few hundreds of intellectuals in one or two Peace organizations has, since the war, become a mass movement. Twenty-one different Peace organizations are linked up in the *Deutsche Friedenkartell*, Berlin, the biggest of which, the German Peace Society, has now about 45,000 members. It stands for the immediate abolition of the German army, for total universal disarmament, for an all-embracing League of Nations, and is politically very active. It has several hundreds of local groups all over the country.

Also the other organizations are well spread all over the country."

Samuel Dunlap, who has been clerk of Friendsville Quarterly Meeting in eastern Tennessee for thirty-four years, has gleaned the following interesting historical notes: Friends settled in Tennessee, on the Nolichucky River in Greene County, in 1784, while the present settlement on Lost Creek, in Jefferson County, was started in 1787. New Hope Monthly Meeting in Greene County, was formed in 1785 and was discontinued at the age of one hundred and two years. At present there are six Monthly Meetings ranging in age from one hundred and thirty-two years to eighteen years. Lost Creek Quarterly Meeting was discontinued at the age of eighty-six years, while Friendsville Quarterly Meeting, of Wilmington Yearly Meeting, is fifty-five years old, with a membership of 789.

An article by S. Edgar Nicholson entitled "The Dual Monarchy—Mars and Alcohol," which appeared in the *Messenger of Peace* has been reprinted in pamphlet form, issued by the Prohibition Board of the Five Years Meeting of Friends and may be secured by writing him at 370 Seventh Avenue, New York City. It is a masterly presentation of the issues challenging the attention and action of Friends. He urges that we visualize a day yet to come when men shall come together in council from the North and from the East, the South and the West, and from their midst some great American shall arise and say: "We who sit here from the United States and Canada are no less Americans than we were, and you from the East are no less Europeans and you from the Orient are no less Orientals; you from the dark continent are no less sons of Africa and you from the Southern Antipodes are no less Australian, but as we here sign together the death warrants of war and alcohol, we are all humans, the creation of God, bent upon achieving the highest good, and the greatest happiness for the human order around the world."

In his missionary letter to Canada Yearly Meeting, from the field in Japan, Gurney Binford refers to "The Christ of the Indian Road," by E. Stanley Jones, in which he points out what he believes to be the fact that India is awakening to the fact that Christ is a personality separate from Western civilization and that India is catching the spirit of Christ and is judging the West by Christ and not Christ by the West. He says, "Though the political conditions here in Japan are very different from those in India, I believe in the thought of Japan there has been a wide growth of appreciation of the

person of Christ separate from what they observe Him to be in the life of the West. This fact is to me both a joy and a sadness; a joy because I can see that Christ is getting into the midst of the Orient; a sadness because the West which has had so much of the blessings of the knowledge of Christ falls short in the public life in commending Him to the world." He expressed the concern that there may be a deepening and a broadening of the Spirit of Christ in the personal lives of Friends that they may exert a yet stronger influence in public affairs which may be extended to dominate the relations between East and West.

NEWS OF OUR MEETINGS

The First Friends Church of Detroit, Michigan, observed as anniversary Sunday, May 23, with sermon by Morton C. Pearson and a special offering. At the annual meeting of the Detroit Pastors' Union, the pastor, Ira C. Dawes, was chosen secretary and treasurer for the new year. During May the pastor preached a series of sermons on Great Life Questions which were well received. The calendar for June includes a Children's Day program and a series of sermons on the richest man, the happiest man and the meanest man in Detroit, the month closing with a Christian Endeavor Moonlight Excursion.

Tonganoxie, Kansas, Quarterly Meeting was held at Stanwood, June 4-6. The weather and roads were ideal and there was a good attendance at all the sessions. Visiting ministers present were William P. Haworth from Miami, Oklahoma, Sylvester Jones, missionary from Cuba, and Thomas Williams, pastor of Hesper Meeting, and their ministry was edifying and inspiring. At the business session the meeting concurred with Stanwood Monthly Meeting in the recording of B. Eugene Cundiff, a minister of the Gospel. He will remain another year as pastor at Stanwood meeting and Clinton L. Nellis will remain at Tonganoxie meeting. A garage has been built near the parsonage which will help the pastor at Tonganoxie. And a new shingle roof has been put on the meeting-house at Stanwood. The pastors at both meetings have been given a small increase in support. Nettie Haworth has opened an outpost to Stanwood at the Woodstock school house and preaches there once in two weeks. Many said, we have had a good Quarterly Meeting. The nice lunch on Saturday and the bounteous dinner on Sunday served on the lawn beneath the shade trees by the Stanwood women Friends to about 175 are worthy of special mention.

Richland, Iowa, Friends have been observing special days faithfully this year. Easter, Mothers' Day, and Children's Day have all been observed with appropriate programs at which the attendance was good

and interest awakened. We find our Elementary Department of the Sunday School grows, from this cause largely. A union Vacation Bible School is now in progress under the efficient leadership of Hanna Hiatt, a graduate of Penn College and a high school teacher. The churches participating are the Methodist, Christian and Friends in town and the Woolson Friends church whose devoted pastor, Alden Knight has contributed so largely to the success of arrangements and whose persistent concern has made the school possible. Arrangements have been made for union services on Sunday evening through the summer months, the pastors taking turns in conducting the services. We have had some very acceptable musical treats in two sacred concerts from the John Fletcher Treble Clef and Male Quartettes and one secular program by the latter. Also the Penn College Woman's Glee Club gave their program in the church during their spring tour.

Cherokee Quarterly Meeting of Friends was held at Coldwater Friends Meeting near Nash, Oklahoma, June 4 to 6. On account of very heavy rains the attendance was small but the spirit of the meetings was very encouraging. M. F. Swafford, Yearly Meeting Superintendent, was present and helped out under the leading of the Lord in a fine way. Alvin Coppock, of Haviland, Kansas, Letson Burns, pastor of Haviland Meeting and Willis Craven of Pleasant Plain Meeting near Byers, Kansas were present. All brought very helpful messages. The next sessions of the Quarterly Meeting will be held at Alva, Oklahoma.

THE FRIENDSVILLE YOUNG FRIENDS CONFERENCE

The Second Annual Young Friends Conference of the Friendsville Quarterly Meeting was held May 1 and 2, at Friendsville, Tennessee. Saturday morning, Maria Scattergood of Philadelphia, Pa., gave a very interesting talk on the work of the Home Service Committee of the Five Years Meeting. After lunch Samuel Dunlap, Quarterly Meeting Clerk, spoke of the business phase of the meeting and what a young person should do if left in charge of church affairs. At five o'clock those attending the conference went out to a spring on Elizabeth Beals farm, for a campfire supper, where games were played under the direction of Loran Snelson. After supper, Mary Ida Winder led Vespers. Later in the evening the delegates had the privilege of seeing the plays presented by the Freshman and Sophomore classes of Friendsville Academy.

The Sunday morning address was given by Maria Scattergood, and a special feature of the morning session was a solo by Sara Haines. The Junior C. E. had their regular meeting at two o'clock, conducted by Erna O. Nixon. At six-thirty the Senior Christian Endeavor had as its leader Mary Ida

Winder of Mooresville, Pa. The musical program of the evening consisted of a solo by Lizzie Ellis, and a duet by Mr. and Mrs. Benton Sexton. The evening service was in charge of a student from Marysville College, who is acting as assistant pastor of the Marysville Friends church.

The visiting delegates were pleasantly entertained by the Friendsville people.

NEWS ITEMS FROM THE A. F. S. C.

Emma Cadbury has advised us that Grace Kempter, a member of Baltimore Yearly Meeting, is in Vienna with her husband. They are expecting to be there until next October.

Turkey and Bulgaria have entered into a treaty of friendship, whereby diplomatic relations are to be resumed between the two countries and the rights of minorities are to be mutually guaranteed. (From the News Bulletin of the Foreign Policy Association.)

IN THE BERLIN CENTER

"As I wrote some days ago, the Local Option question is coming up before the Reichstag," says Gilbert McMaster, our representative in the Berlin Center. "It was voted upon unfavorably in the Committee a few days ago, but they do expect to get it out of the Committee, and get it before the House. I was given some very interesting information on this, which may not be for publication, but it was to the effect that the political parties representing the working people, were unanimously in favor of Local Option, that perhaps one half of the Democrat Parties were in favor of it, that perhaps four-fifths of the Centrist Party were against it, and the further to the right one went, the less favor prohibition found. I, personally, feel that it is a shame that the educated people should be in favor of a thing which meant so much misery and suffering for the lower classes.

"Just a word as to the use to which we have been putting the information which you have sent over here to us. When your letter arrived we did not have any material at all in this office. Everything which we had received was out in some person's hands who was interested in the temperance movement. That evening a bunch of material was brought back by the Secretary of a youth group who told me that three or four news releases had gone out to several hundred papers from the material which they have had in hand. Robert Yarnall sent us three copies of the book entitled "Five Years of Prohibition." Those books are in circulation. The Central Press Agency for the Protestant Churches have asked us for material and have received it. Material has gone to Wm. Hubben in Krefeld, *Die Mitteilungen*, and Paul Helbeck, and to Schulze-Gavernitz' successor in Freiburg. I called up Professor Gonzer of the Deutscher Verein gegen den Alkoholismus, one of the central temperance organizations, and was told that

they were in connection with the Anti-Saloon League, with the Prohibition friends in Westerville, Ohio, and regularly get their releases; they also regularly get the *Issue*.

"If any Friends feel that they have special information to give on this, and if they will send it to us, we will gladly see to it that it is put in some person's hand here who can use it."

CONTACTS IN WARSAW

Henry Harris, of Warsaw, writes of the contacts which Friends in Warsaw have been making this winter with a small, but lively group who call themselves the Free Religious Community of Love (Agape). "It appeared that this group had much in common with Quakers and a series of eight conferences for the mutual exchange of ideas was held during the first three months of this year.

"At these conferences the following subjects have been discussed: the attitude towards Jesus Christ; the attitude to the historical creeds; the attitude to nationalism; the necessity of inner regeneration; union with all living creatures; the way of holding religious meetings; the idea of a free religious union; possible ways of co-operation.

"The common platform was found to be: the recognition of the necessity of being filled with the spirit of Christ and its application to practical life. The recognition of the inner life as the basis of religion. The appreciation of whatever truth exists in any religion. An endeavor to unite all nationalities in mutual love. The condemnation and repression of war. The holding of religious meetings on a basis of silence.

"The differences between the Agapists and the Quakers relate not only to the essence of the principles, but also to their interpretation. The Agapists give more attention to the revelation of God in humanity though they recognize the great importance of the revelation through Jesus Christ. Vegetarianism is one of their fundamental principles. They do not admit children to their community, but think only those who have ripened intellectually should be admitted. Their religious meetings are not open to the public but only those non-members who have been invited and are introduced as guests may attend and take part. The Agapists have emphasized their earnest wish to co-operate with all kindred bodies and first of all with Friends, with mutual understanding and mutual respect for each other's individuality.

"Free religious groups each following its own way are liable to succumb before the forces of re-action and having no opportunity for the exchange of ideas may fall into mental stagnation. Not dogma but love must be the tie that binds different religious groups together.

"A Commission to discuss questions of mutual interest to Friends and Agapists was appointed consisting of Marjusz Lubecki and Henry Harris as representatives of the respective groups. It was decided to ar-

range meetings from time to time at which each body can report on its activities and discuss plans for the future. In the near future the question of publishing religious literature of a Quaker character is to be discussed.

"Friends in Poland have also met and visited another group some of whose ideas are similar to their own namely the Malevantzy or spiritual Christians at Raczkany. The Agapists too have friendly relations with the Malevantzy and it was decided to keep in close touch with them in the future."

INTERNATIONAL SUNDAY SCHOOL LESSON

June 27, 1926

Title: What We Have Learned From the Book of Genesis.

Golden Text: "We know that to them that love God all things work together for good, even to them that are called according to his purpose." Rom. 8:28.

Devotional Reading: Luke 2: 40-52.

Intermediate and Senior Topic: Favorite Characters in Genesis.

Topic for Young People and Adults: Permanent Messages of the Book of Genesis.

Daily Readings

M.—The Creation. Gen. 1:1-3, 26-31.
T.—The Beginning of Sin. Gen. 3:1-12.
W.—God's Covenant with Noah. Gen. 9:8-17.
T.—Abraham and the Angels. Gen. 18:1-8.
F.—Isaac and His Wells. Gen. 26:12-25.
S.—Jacob at Bethel. Gen. 28:10-22.
S.—Examples of Faith. Heb. 11:4-22.

The Book of Genesis abounds in permanent messages. It reveals many of the human frailties and excellences that appear in other portions of Scripture, and not less evident is the redemptive purpose and power of the Divine Being.

Lesson 1. *Loving and Serving the Risen Lord.* (John 20:24-29; 21:15-17). The Easter lesson fittingly begins the series. In Genesis we are on the threshold of human history, the world that now is; here we are at the portal of life that transcends earthly things. There we meditate on the change from chaos to cosmos, and are thrilled by the words in the *beginning God*; here the risen Christ reveals to us the same power and wisdom bringing forth life out of death.

Lesson 2. *God in Creation.* (Gen. 1:1-3, 26-31). Here we have order, purpose, light and life, standing out impressively. Compare this lesson with the first chapter of John's Gospel and with the Lord's Prayer.

Lesson 3. *The Temptation and the Fall.* (Gen. 3:1-24). There is no temptation till man comes on the scene. Only he of all earthly beings can fall. This is because he has possibilities transcending all.

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Lesson 4. *The Sin of Hate*. (Gen. 4:1-26). If mistakes have been made, there is a way to correct them, but anger and jealousy are worse than futile. Hatred starts a long trail of trouble. The question, "Am I my brother's keeper," will not down.

Lesson 5. *God's Dealings with Noah*. (Gen. 9:8-17). Lives of good people are often completely disarranged by the sins of others. The quip, "Be good and you'll be lonesome," seems to apply to Noah. He needed, as do all who refuse to be "fashioned according to this world," a rainbow of promise.

Lesson 6. *Victory Through Faith and Courage*. (Gen. 14:1-24). News came to Abram, as it often does to Christians, which called for action requiring vigor, skill, courage and unselfishness. These all spring from faith.

Lesson 7. *Why God Chose Abraham*. (Gen. 18:1-8, 16-19). A brief contact with strangers may reveal volumes concerning a man's inner life. This test shows Abraham to be the right man in the right place.

Lesson 8. *How to Deal with Aggressors*. (Gen. 26:12-25). One may wax great and become very great, may be envied and pestered, and yet remain gentle and patient, and persistent too. He must not only dig wells, he must build altars.

Lesson 9. *Place of Vision in Human Life*. (Gen. 28:10-22). If the "angels of God" ascend and descend "upon the Son of Man," then a Jacob's ladder may be set up anywhere at any moment. "It is melancholy to hear of Bethels in the dim, far past, if we are to conclude that that ladder between the soul and God has been pulled up or pulled down, and that direct divine intercourse has ceased." (Rufus M. Jones).

Lesson 10. *A Lesson in Reconciliation*. (Gen. 33:1-11). Great possessions cannot compensate for a family feud. A blessing from God makes a "new creation," and changes even the face of a brother.

Lesson 11. *Triumphing Over Trials*. (Gen. 39:1-6, 19-23). Integrity and fidelity are needed both in adversity and success. Some people lose them in one experience and some in the other. Joseph kept them in both because God bulked big in his life.

Lesson 12. *Loving Devotion to Our Kindred*. (Gen. 44:18-34). Judah is a genuine surprise. Eloquence is born and character enriched when love dominates and self-sac-

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES,

290 Broadway, New York, N. Y.

FOR SALE

A farm of 159 acres in Clarke County, Iowa, near Smyrna Friends Church. Good soil on which crops have been well rotated; eight-room house, large barn, good out-buildings; plenty of fruit. If interested write JOHN H. SHERMAN, Weldon, Iowa, R. 1.

FOR SALE

I have just recently acquired a tract of land just across the highway from the Citrus Heights Friends Church in Sacramento County, California. This is good soil, has orchard in full bearing and will sell in subdivisions of from one to ten acres. No buildings. Friends should buy these tracts. Write or come and see A. W. LEONARD, Route 1, Box 54 Roseville, Calif.

rice meets the emergency. Here is the key note of the Permanent Message.

ELLISON R. PURDY.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car. or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA

Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 39407. Church Phone, Euclid 4088.

DENVER, COLORADO

North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St. Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

SCHEDULE OF YEARLY MEETINGS FOR 1926

With Names and Addresses of Presiding Clerks

California, June 21—Whittier, Allen U. Tomlinson, 142 S. Friends, Whittier, California.

New England, June 22—Winthrop Center, Maine, George L. Jones, Amesbury, Massachusetts.

North Carolina, August 3—Guilford College, L. L. Hobbs, Guilford College, N. C. Western, August 17, Plainfield, Albert L. Copeland, Paoli, Indiana.

Wilmington, August 17—Wilmington, C. Clayton Terrell, New Vienna, Ohio.

Indiana, August 24—Richmond, S. Edgar Nicholson, 370 Seventh Ave., Penn Terminal Bldg., New York, N. Y.

Ohio, August 24—Damascus, Ralph S. Coppock, 721 Wright St., Alliance, Ohio.

Iowa, August 31—Oskaloosa, S. M. Hadley, Oskaloosa, Iowa.

Kansas, October 12—Wichita, Edmund Stanley, 1813 University Ave., Wichita, Kansas.

Baltimore, November 10—Baltimore, Md., John R. Cary, 204 Morris Bldg., Baltimore, Md.

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